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ABSTRACT

The Integrated Sequence Program at Davis & Elkins College, which consists of four team-taught, interdisciplinary courses, is described, along with the origins and philosophy of the program. The courses are as follows: Human Freedom and the Counterforces (freshman year); World Culture (sophomore year); Comparative Ideas (junior year); and The Future (senior year). The program involves the student in thought processes that help develop individual convictions, which is an important objective for the church-related college. For each course, attention is directed to course content, educational objectives, course materials, and faculty selection and development. The Integrated Sequence Program has allowed courses to be offered that might otherwise have been abolished, while strengthening the role and visibility of faculty valuable to the liberal arts mission of the college. Additional advantages of this general education sequence is that students learn to recognize interconnections in their studies, and a balance is possible between lecture styles and student involvement. Disadvantages of the program include the fact that certain faculty have come to be associated with the program and a polarity exists between the liberal arts and careerism. (SW)

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THE INTEGRATED SEQUENCE

an INNOVATIVE COMPONENT OF FOUR COURSES

in the

GENERAL EDUCATION PROGRAM

DAVIS & ELKINS COLLEGE
Elkins, WV 26241

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JANUARY 1983

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DAVIS & ELKINS COLLEGE
Elkins, West Virginia 26241

THE INTEGRATED SEQUENCE

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FOUR COURSES

in the

GENERAL EDUCATION PROGRAM

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DAVIS & ELKINS COLLEGE

A Digest
of
Program Elements,
Developmental Background, and
Faculty Dynamics

--by Will Gartmann
with the
Assistance of the
Integrated Sequence Faculty

ABOUT THIS REPORT

This digest has been prepared to inform the reader about the Integrated Sequence program at Davis & Elkins College. It is a response to the many questions we have received from different quarters over a period of a decade, particularly those which touch our philosophy of interdisciplinarianism, course content, and faculty dynamics-- areas which consistently arise in any conversation about our program.

Three sections of unequal length include:

1) a brief history of the genesis of the Integrated Sequence;
2) the philosophical and educational motivations behind our decision to design and maintain this component of our general education requirements;
3) a succint description of the four courses in terms of content, process, economics, faculty selection and development, and general information.

Davis & Elkins College was founded in 1904 by the efforts of Senators Henry G. Davis and Stephen B. Elkins, and is one of four colleges jointly supported by the United Presbyterian Church of the United States of America and the Presbyterian Church in the United States. As a church related college, Davis & Elkins has a commitment to those values which emphasize Christian concern. We hope that this report will reflect the mission of this college to provide an environment and a curricular framework for expressing this concern. One of our main goals as an institution of higher education is to develop in students the growing awareness that a fundamental basis for personal integrity is the ability

to make informed and compassionate choices as their young lives take on increasing responsibilities. While Davis & Elkins no longer requires chapel attendance or courses in religion for graduation, the reader will be able to detect a running four-year dialog with those issues which are at the core of understanding the humane and liberated live: and this dialog is informed by the Christian perspective.

--Will Cartmann
Davis & Elkins College, 1982

Part I

HISTORICAL OVERVIEW

Before 1972, Davis & Elkins College shared a character typical of many small, liberal arts colleges throughout the country. With a faculty of 55, and a student body of 850, it was located in a town of then 8,500 people in an area of great scenic beauty. The College had maintained the strong church ties of its founding. Since 1904 when the College opened its doors to its first class, the mission had been to provide a traditional liberal arts education in a Christian environment.

The general education program, or core curricula, also resembled that of many another college or university at the close of the 1960s: almost two years of a student's undergraduate tenure were taken up by the core requirements, and many of these requirements were in the form of prescribed courses.

In September of 1970, Davis & Elkins College undertook an institutional self-study; by September of 1971 it was able to create special committees for the implementation of all segments of our renewal. The new program was christined Alternative Futures and began in September of 1972.

Today, the general education requirements at Davis & Elkins are as outlined in the chart which follows:

General Education Requirements for Four-Year Degrees

English 106	English Composition		3 hours
Mathematics	a 100-level course, business math or logic		3 hours
Health & Physical Education	four different activities, such as archery, volleyball, skiing, soccer, swimming, etc.		2 hours
Any 199 course	techniques of the research paper, various subject options		3 hours
Any 398 or 399 course	independent study, various subject options		3 hours
Electives in General Education	six hours of coursework in each of three divisions outside the division of the major		18 hours
IGS 100 - Human Freedom and the Counterforces)			4 hours
IGS 211 - World Cultures)		THE	3 hours
IGS 251 - Comparative Ideas)		INTEGRATED	3 hours
IGS 300 - The Future)		SEQUENCE	3 hours

(one course per year for each of four years)

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Courses in the major, minor (if desired), and electives will bring the total to the 124 hours required for graduation.

The hallmark of our general education program is its emphasis on the student's prerogrative to make choices. Thus, the student may choose to do the 199 course (techniques of the research paper) and the 398/399 course in fields outside his own major, and he has the total freedom to assemble the required divisional distribution outside of his major division. As an example, a student majoring in psychology (Division III) might elect to take six hours in history (Division II), six hours of art and-or music (Division I), and six hours of environmental science (Division IV) to complete this requirement. That psychology major may

also mix within a division, so that he might elect to take three hours of history and three hours of philosophy for six hours in Division II, and so on.

The academic divisions at Davis & Elkins College are six in number.

Division I -- Arts
containing the departments of

Art
Communication
English
Music
Theatre Arts

Division II -- Humanities
containing the departments of

Foreign Languages
History
Religion & Philosophy

Division III -- Natural Science & Mathematics
containing the departments of

Economics
Political Science
Psychology
Sociology & Anthropology

Division IV -- Natural Science & Mathematics
containing the departments of

Biology
Computer Science-- Mathematics
Environmental Science
Mathematics
Physics & Engineering

Division V -- Professional Studies
containing the departments of

Business Administration
Computer Science-- Business
Education
Health & Physical Education
Nursing

Division VI -- Integrated Studies
exercising supervision over

The Integrated Sequence
Certain integrative courses,
practica, off-campus studies,
and student-designed degree programs

The faculty of Division VI are drawn from the other divisions as required.

The new general education program currently in effect allows for choices, permitting a student to select the divisions outside the division of his major in which to take courses, and continuing the opportunity for option by further allowing choices from courses in a given division.

However, within the general education requirements a very new set of courses is added: the 13-hour requirement in the Integrated Sequence, to be taken at the rate of one per year. In this series of courses, students all share the same unifying academic experience required of all students since 1972. In the commonality of this requirement a new tradition was born.

To have simply replaced one set of requirements would have merited little attention if there had not been a special purpose in the new Integrated Sequence. This purpose was to introduce the idea of interdisciplinarianism into the curriculum at Davis & Elkins, and to make sure that this mode of inquiry became central to the new general education program. The integration of ideas as they are informed by the perspectives of many disciplines in general, and no one discipline more than another, became a goal which from the very beginning we assumed could be attained by the well trained faculty already in place.

Our ability to inaugurate such a sweeping reform in the general education program lay in the fact that in the two-year period of institutional self-study and implementation-- from September 1970 through the summer of 1972-- we made fundamental changes throughout the College. Governance, residential living arrangements and regulations, calendar, grading options, co-curricular activities and other aspects of the life of the College-- in addition to the curriculum-- were examined and altered as a result of our initial self-study. One change facilitated another; at times even seemed to demand another. It is difficult

to say what success we might have had with large scale curricular change (completed in a two-year span of time) had we not advanced along all fronts of institutional renewal. Governance, in particular, was an important element in effecting change of a broader nature, given the well known slowness with which the essentially conservative bodies of higher education move on any academic issue. Experience suggests to us that linking a major curricular change with other reforms will give the former a better chance for success.

As we entered the matter of the core curriculum, we soon recognized that we were confronted with a desire to maintain the liberal arts character of Davis & Elkins in the face of dwindling national interest and enrollments in precisely those courses which have traditionally characterized liberal learning in America. We wished to keep the experienced and dedicated faculty in the liberal arts, even though class sizes in their fields of speciality often could no longer justify this retention.

We, therefore, designed a general education curriculum which, while it retained skills development in reading, writing, mathematics, and physical education, it loosened that part of general education which consumed most of the first two years, and increased the student's options in courses which would fulfill the liberal arts part of general education. One of the significant benefits was that the student now had the opportunity to try courses in the major at a much earlier time, the importance of which cannot be overstressed. With this kind of a shift, moreover, we were able to redeploy faculty into the Integrated Sequence, where enrollments were assured. Thus, the Integrated Sequence played a role in saving offerings which might have been abolished, while strengthening the role and visibility of faculty valuable to the liberal arts mission of the College. A mix of benefits evolved.

During the two years of self-study followed by implementation, we developed a new closeness with the student. It was based on a different way of viewing the importance of everything that touched the life of the student while on campus. Much of the input came from consultants and journal articles, to be sure, but the most viable ingredients came from our own efforts to institutionalize a holistic philosophy. This began with a call for involvement on the part of all faculty, administration, staff, board members, townspeople, and alumni to address any aspect of college life. We proceeded in an orderly fashion from the general (everyone had a chance to read a position paper before the Self-Study Committee in open sessions), to the detailed specifics of the new arrangements which were to be implemented (creating a substantial number of special sub-committees to do this). Students, too, presented papers and served on these committees. Long dormant rhetorical talents came to life. Students played a very productive role, and continue to do so today. We initiated student evaluation of courses and came to rely heavily on these critiques for stimulating review and refinement of courses and programs.

We had the good fortune at Davis & Elkins that administrative support-- from the very start-- was behind whatever was to come out of the self-study. The President of the College issued a loud and clear call for the self-study process, and not just for the sake of institutional self-examination per se, an exercise quite popular in higher education circles at the time. The call included the charge that every aspect of the life of the college community was to be examined. Innovations, theories, plans-- whether they originated on our campus or elsewhere-- were to be considered for their possible validity for our situation. Over and over again we asked the question: If we do something in a new way, can it and will it benefit our student clientele? And the administration backed the innovations when they finally came to a faculty vote

for implementation. Had we begun on a tentative or timid note, we may never have completed our renewal, owing to the sheer weight of things we wished to accomplish, and the orderly and timely procedure by which tasks by necessity had to be completed. The strong involvement of the administration kept the process moving at a pace which was to produce results within the alloted two-year period.

Day to day leadership came from the remarkable efforts of the then Dean of the Faculty. Despite often deep differences of opinion, and faculty heritages and traditions which were at odds with some of the new directions, one thing was abundantly clear to the faculty as a whole: it would have the full support of the administration. What a different approach from that in which the faculty-- or minor parts of it-- must convince a skeptical administration that change is not only inevitable, but occasionally desirable.

This factor played a critical role in gaining external funding for the work which was going on, and for the faculty workshops which would result from the inauguration of the Integrated Sequence. Administrative officials-- and particularly the Development Office-- could now ask foundations and agencies for money for something which generated a lot of excitement in foundation offices. There was something new and solid to sell. Here was an opportunity to earmark gift monies for change. Tangible results from dollar investments could be anticipated. In the process, whole new areas of support for faculty development were uncovered, something which heartened campus innovators and administrative fundraisers alike.

Foundations and agencies which have financially supported the development of the Integrated Sequence include the W. K. Kellogg Foundation, the Mary Babcock Reynolds Foundation, the Mellon Foundation, the United States Office of Education, the National Endowment for the Humanities, and the Carnahan

Foundation. Some of the first efforts of the College to get money for program development occurred as a result of institutional renewal efforts.

Much of the early money was spent to bring consultants of national repute to our campus, or to nearby retreat sites, both during the summers and during the regular academic year. Faculty were provided stipends for work outside of the contract period, itself an innovation which does much to boost the morale for extra work which is required of the Integrated Sequence staff when courses are in session. As time went by, we began to send groups of Integrated Sequence faculty to conferences particularly germane to the course they were scheduled to teach, or, in some instances, designed a special workshop for our people in some center of activity such as Washington, D. C. Grants also assisted us in corollary library enrichment and media purchases.

From the onset the process became one of a series of synergistic events, each enhancing the other in its own particular mission: administration, faculty, consultants, and foundations engaged in a productive cycle of events with a common goal in view. The Integrated Sequence got off to a good start and has been running well ever since.

The next two sections of this digest are devoted to an examination of the content and process of the Integrated Sequence courses, with particular attention to our methodologies of interdisciplinarianism.

Part II

PHILOSOPHICAL CONSIDERATIONS AND EDUCATIONAL OBJECTIVES

The Integrated Sequence consists of four team-taught, interdisciplinary courses, one required during each of the four undergraduate years as follows:

Freshman	
IGS 100 - Human Freedom and the Counterforces	4 hours
Sophomore	
IGS 211 - World Cultures	3 hours
Junior	
IGS 251 - Comparative Ideas	3 hours
Senior	
IGS 300 - The Future	3 hours

The commentary in this section will describe some of the main concepts and procedures we have been using in this report, and will evaluate general experience with the Integrated Sequence program. Readers will then have the basic structural and procedural background when they arrive at Part III, which will consist of specific course digests for the four years.

Team Teaching

It is important to explain what goes on in the situation we describe as team teaching, as the concept is central to our Integrated Sequence. To do this, we might begin with an example which often comes to mind to illustrate what many (especially earlier) educators thought of when the term was mentioned.

In our example a survey course in 19th Century European Literature might include in its syllabus outstanding examples of prose, poetry, and drama by French, British, German and Russian authors. During the semester, a professor of French appears to characterize French literature of the 19th century in general, and the works on the course reading list in particular. He is followed in serial fashion by the professors of British, German, and finally Russian literature. Somewhere in the plan for the student is a discussion section, often led by lesser luminaries, in which dialog and testing takes place. If integration occurs, it often does so as a secondary phenomenon. Commonality of approach is often limited to the agreement to read the works in English. Readers will have taken courses in which the professors were never in the lecture room at the same time, and in which the disjuncture between lecture and discussion could be very baffling. Comparative studies-- despite their innate intellectual appeal-- have too frequently been accorded second class academic citizenship. The reason all along may have lain in the difficulty of inaugurating a satisfactory (if not elegant) methodology. We do not follow the example cited above.

Four strong elements characterize team-teaching in the Integrated Sequence.

1) The faculty involved in teaching the courses (the number of sections varies from four in the senior year to 12 in the freshman year) convene to plan a common syllabus, a common required reading list, and a calendar of course presentations and special events, and many of the course examinations. We have worked hard and long to be able to achieve the successful collegial dynamics which makes this and the following cooperative efforts possible.

2) Specific text content is broken down and divided among the participating faculty so that they may return to the group with presentations on the content and suggestions on methodology for integrating the material into the

rest of the course. A list of study questions is prepared by the responsible faculty member, and very frequently these are distributed to the students as class guides to assist reading and discussion through a particular work at hand. Faculty take it upon themselves to be resident experts in the teaching of certain parts of the course. In turn, their load is lightened by the same kind of contribution on the part of a colleague. Note that this does not mean that anyone has the sole classroom responsibility. We do not appear serially in the classroom; we use our expertise to assist each other outside the classroom.

3) Pairings are frequent, especially in the freshman Integrated Sequence. A pair of faculty engage in a dialog of support for what they are doing, in the sharing of ideas for eventual presentation in their classes, and, when appropriate, they appear together in combined sections of their two classes. This can occur for the purpose of debating an issue, or for offering contrastive views on a topic. These pairs understandably develop a special relationship, and a mutual appreciation of their separate intellectual talents. The value of such collegial relationships cannot be overstressed in a situation of experimentation and innovation.

4) Faculty have a voice in helping the team captain arrive at workshop agendas and in selecting consultants for workshops. A main goal of these gatherings is to deal with differences in opinions, rough spots, weaknesses, and major refinements, thus freeing the members to deal with day to day concerns, once the semester has started. Faculty also design special evaluative instruments, and on the basis of student response, a collective decision is made concerning the appropriate modifications.

The next step is that the academic dean calls for a certain contribution in time and effort, a certain number of staffing positions from each departmental unit. If traditional rewards are maintained, and if requests for faculty

time in a program such as the Integrated Sequence are applied in an even-handed manner, a professoriate the size of ours finds itself sharing the challenges (or burdens) equally. Providing the faculty with the opportunity for direct input and involvement with the courses and functioning of the division (access to the committee positions, for example) does much to institutionalize the whole concept. It is the broader institutionalization that is such a difficult task.

Unifying Threads

We are often asked what it is we see as the "unifying thread" of the Integrated Sequence. What is it that "holds the four years together?" We are never sure that our answers are satisfactory, because the question always comes from the same perspective-- that of departmentalism. The questioner hopes to hear an answer that is as comfortable as the one we could use in reply if the question were applied, for example, to history. Everyone knows that history courses have a certain historical methodology that binds one course to the next in a four-year major program. Foreign languages and literatures nurture their own brands of methodologies, and rarely does one specific department differ from another one in design, even though those departments may be located on the coasts of opposite oceans. The simple solution (and we initially flirted with it) seemed to be to abolish departments in favor of broader constructs, such as divisions.

Our reasons seemed valid. The prevailing hegemony of the departments in higher education appears to have more influence than anything else on the particularization of instruction, with the aim of producing well trained specialists. It is a curious corollary that when this structure is somewhat modified, very new approaches to the scope of learning are free to appear. Such (chiefly graduate level) programs as comparative literature, comparative arts, and, more recently, majors in urban studies do demonstrate that narrow

specializations need not be the rule. Our concern for the role of the departments was not that we found the traditional disciplines somehow lacking in importance in our day, but rather that departmental structures had become a formidable block to providing options for other equally useful directions that learning might take.

This situation remained a real source of tension until it slowly became understood that no diminution of departments was intended, and until early measures (considerable reduction in the role of department chairpersons) that threatened the idea of departments were reversed.

Then we realized that we did not have to explain the "unifying thread" in terms that would fit a departmental specialization. Departments were safe and could go their appropriate ways so long as interdisciplinarianism was allowed to coexist and thrive. The topics which we had adopted for each of the courses became the basis for defining a progression of learning experiences through the four years.

IGS 100 - Human Freedom and the Counterforces, examines the individual quest for freedom from existential and environmental standpoints. It looks for answers in the way that human freedom is conditioned by inner victories or conflicts, and by the nature of the society and physical environment which immediately surround the individual.

IGS 211 - World Cultures, moves a step away from the individual to the still concrete world of cultural diversity. The resolution of differences now depend on seeing others as sympathetically as the student saw himself in Igs 100. The sometimes personal questions of Igs 100 now yield to larger issues of understanding among the branches of the human family, seen in different ways and requiring a global perspective. And yet, the individual still stands in the center of things.

IGS 251 - Comparative Ideas, departs from the concrete to the abstractions of ideas which have changed the course of human life and thinking. The central question in these courses becomes that of whether the ideas by the great figures represented were truly emancipating or whether they brought with them elements which were enslaving in their ultimate effect.

IGS 300 - The Future, is a future studies course which takes the abstractions a step farther. What human qualities will survive within certain future scenarios, and how can we play any role in determining the nature of what life will be like by the turn of the new century? The student is taken beyond the present classroom situation into a world in which change appears to be the only certainty. The course suggests that tomorrow's world may still be shaped by individual moral and ethical choices.

Four years after his arrival as a freshman, the student is immersed in some of the same questions he first encountered, only from a very different standpoint, and with very different academic content. Taken together, we sometimes call our series of four Integrated Sequence courses, The Liberated Life. The goal throughout is to examine that which liberates and enhances the human condition.

Equally as unifying (and often equally as difficult to explain convincingly to the departmentally oriented) is the presence of so large a representation of faculty from so many disciplines. We look upon that as unifying, not fragmenting, simply because we believe we come closer to an intellectual consensus about important topics and issues by this method. That ought not to be surprising (though it often is), since American education has always prized educational methodology as well as content!

A single perspective cannot help but be incomplete. There is even enrichment in the disagreement which may evolve from interdisciplinarianism, but

that disagreement parallels the larger plurality of ideas and situations which the student will soon need to face in the outside world. Although students would sometimes like them, we are not providing answers or solutions to the questions raised. If that is discomforting, then there is advantage to be derived from the sensitizing we are trying to provide our students before they enter a world which does not mirror the equanimity which our profession has tried to install and nourish within venerable brick buildings behind ivy clad walls.

The Student

Students come to us with much the same attitude they approach the gates of any other institution of higher learning: they wish to embark as soon as possible upon a career, and anything which looks like it might not directly be contributing to their progress toward that goal is a diversion they can ill afford. It is a position hard to argue against, particularly when we have lost the general public support of the 1950s for the inclusion of the traditional liberal arts content in the program of every properly educated young man and woman seeking a four-year college degree. Prospects for returning to the status quo of the 1950s have dimmed even faster as a result of rising costs and unrelenting inflation. Educators today are still inclined to say to the student, "Take this, it's good for you." So long as everyone believed in the prescription, the cure was assured. But today a common belief in what is educationally good for the college student is no longer held by our society, nor by all the educators in America, who, in the last analysis, really ought to know.

While the vacillation continues, colleges have no alternatives but to cite with conviction the strengths they have developed locally. One of the reasons we had for relaxing the general education requirements was to provide room in the average student schedule for a double major, if that was desired. For a student who wanted to mix standard classroom courses, practicum courses on or

off the campus, independent study, and supervised internships to design a complete degree plan, we devised the Contract Degree Program. Several new two-year and four-year degree programs were inaugurated when Alternative Futures began. The tendency here at Davis & Elkins-- as well as at other institutions-- is to try and be more and more things to more and more different kinds of students. Cries are raised in many quarters that institutions and faculty are spreading themselves too thinly over a broad spectrum of offerings. Nevertheless, program options continue to be the number one reason (on the surveys we conduct) that students list for coming to Davis & Elkins. American students want a choice of programs from the very day they begin college, and they also want to be sure that if that initial choice wasn't the right one, changes into other programs can be made without large scale disruptions. The vexing paradox is that small colleges find it especially difficult to comply with that sort of market demand because so much of their staff and available resources must be employed in the business of general education. We found this one of the more compelling reasons for the re-examination of the general education program.

Our students are coming more and more to realize that their study at the undergraduate level can be called "pre-professional" in nature. We urge that they consider second majors, graduate school, and a broader career outlook than they may have had when they entered college. They realize that some sort of additional training will be necessary before they can arrive at the optimum career preparation level. Our active career counseling and placement office stresses felxibility (the director appears as a national consultant to assist the newly jobless in large scale plant shutdowns), and our program attempts as best it can to match what we perceive to be the needs of our student clientele.

Are we sure that our students are learning what they "should learn" as a result of our general education requirements? We badgered ourselves (and continue, in all good conscience, to do so) and expert consultants as well with the question of what a student ought minimally to have learned while at Davis & Elkins College. Productive citizenship in a free society, and a demonstration of compassionate attitudes toward the human family which comes through an understanding of what mankind has achieved and suffered: statements such as that summed up a lot of what we hope for, but our philosophical difficulty lies in seeing how this is achieved by any one set of undergraduate requirements over any other set. What American education has been slow to realize is that in a pluralist society we appreciate life in (sometimes radically) different ways. Art has different meanings; philosophy has varying points at which it engages a given individual. There is no simple reduction to a "set" of courses. The preservation of democratic ideals may not really depend on the appreciation of art or philosophy-- history would have a difficult time in demonstrating this to be the case. It is rather the student's apprehension of the fact that preservation of what is good and just in a society depends on a willingness to make the individual moral and ethical choices which will contribute to ensuring that succeeding generations receive intact a working structure for democratic ideals, justice, and consideration for the welfare of others. Colleges in a free society ought to make their contribution to the maintenance of these ideals, but not from the extremely frustrating position that they must do it all, and that, once graduated, the student is lost to further personal development and enrichment over and above the professional.

The ability and motivation to engage one's mind and spirit beyond the classroom and beyond the classroom years has become a paramount goal of our educational program at Davis & Elkins College.

What Has Worked Well

Several positive results became evident as the program matured. They are worth enumerating here.

1) With aptly chosen topics (e.g., Human Freedom and the Counterforces), a very respectable course content can be introduced, including the old or recent classics associated with the topic.

2) Interdisciplinarianism tends to spread to other courses, causing if not wholesale revision, at least a rethink of what one is doing in one's own discipline. In the best of cases it becomes a "comfortable style" in which to present a theme in a way that illuminates an interconnectedness and helps students to recognize increasingly more sophisticated relationships.

3) Anyone teaching a topics and issues course in the Integrated Sequence is forced by the nature of things to involve students significantly. The less skillful insturctor soon gains a foothold on the techniques necessary to change an apathetic classroom to one of a modicum of involvement. While there are many who would contend that passivity is a direct result of the lecture system, one need not go that far. But it should be clear that students have a greater chance of involving themselves in discussion (or even thought) if they can tie the course material in with something already learned or experienced, and if given an opportunity for discussion which does not simply involve the oral response to questions put by the instructor.

4) The balance between lecture styles and student involvement styles is one which need not be uniform throughout the range of instructors teaching the Integrated Sequence. Impossible expectations are not the order of the day, and in a supportive atmosphere a more reserved faculty member can often be seen to develop a set of new techniques at a pace which is compatible with his own personality.

5) By requiring only one course per year-- we never really considered increasing that number-- the 28-30 sections do not represent a thin spread over the entire student body, but a fine concentration. One might say that a large amount of resources are spread over each student in one course per year. Viewed in this light, any question of shallowness can be countered with the fact that more time, money and good faculty talent is spent on the Integrated Sequence courses each year than is spent on almost any other single part of the academic curriculum. This fact is essential to understanding the relative weight given to the operation of the Integrated Sequence.

6) The Integrated Sequence is the academic focus which has worked so well to bring forth latent talents that have lain dormant among faculty who have busied themselves mainly with the routine of departments. These talents have expressed themselves in the form of grant proposal writing; student recruitment activities; second-level administration duties, which have gone to help other areas; the design of new, high-enrollment special topics courses; a capacity for viewing the student with a new sense of concern and responsibility, because there is now more direct contact; and a new campus collegiality that cuts across the artificial barriers so commonly in place a few years ago.

7) A new flexibility in faculty deployment has allowed us, as mentioned earlier, to retain faculty whose discipline specialties have declined in popularity, but we have also been able to shift faculty who are particularly gifted in topics and issues courses (and in relating to young adults) into the Integrated Sequence. Thus, students' exposure to general education requirements often coincides with an exposure to an outstanding teacher. This does much to dampen the discontent students often exhibit with required coursework. As a side comment at this point, it is worthwhile to note that we do not use graduate teaching assistants (we have none) in these courses, and that the

ratio of tenured associate and full professors to non-tenured faculty of lower ranks is always more than two to one, and in some years, three to one. For the coming year, it will be close to three to one.

8) Topics and issues courses have served well as the vehicle for serious considerations of moral and ethical values. While this should be important in at least parts of college and university programs everywhere, it is particularly important to the church-related institution. However, instead of requiring the student to study a body of orthodoxy, or subjecting him to ineffectual rules designed to replace absent parents, the Integrated Sequence now involves him in a new thought processes which help to build his own convictions. The course material is varied enough so that there are numerous intellectual junctures to engage the individual decision making capacity.

How do we measure the degree of humanitarianism which may or may not have resulted in the past ten years? At some point specious reasoning and inadequate "quantifying procedures" have to yield to a measure of faith. That is what a Christian college is all about.

Persistent Challenges

No reader would believe it if we said that every one of our faculty members was equally suited to an assignment in the Integrated Sequence, or that those who are selected approach the undertaking with the same enthusiasms. The great disparity among teaching personalities found throughout the profession is the biggest factor limiting faculty. We argued whether good teaching is inborn or learned, and left it at a little of both. Age and experience do not always have the balance tipped in their direction, we found. A good generalist does not always have the kind of method that works in the classroom as well as it does before a learned audience or in a journal article. A first-rate teaching

personality combined with an eclectic and well-trained mind is the obvious ideal, and there are always a cadre of these kind of people on any campus. However, on a small campus where about half the faculty are needed to fill Integrated Studies teaching assignments (even though it may only be for one class a year), some will be more effective than others. For that reason, we have consistently tried to involve more of the total faculty, particularly the tenured members, in order to uncover someone who may be particularly suited to the task. Rotating faculty in the upper years of the course is difficult, however, because faculty-- after attending several workshop preparations and gaining invaluable experience in the classroom-- have a heavy investment in their position. At the freshman level, this is not a problem, chiefly because the topic is so eminently accessible.

Distance from direct involvement with the teaching of the Integrated Sequence also perpetuates unfamiliarity, and with it, a lack of any real support from such uninvolved members. Students easily come to believe that a faculty member without an Integrated Studies assignment has more important things to do, and sometimes the faculty member himself even comes to believe this.

Though institutionalization of the Integrated Sequence program is a middle priority problem (nagging as it is), there are other ways non-Integrated Studies staff may contribute to the general education requirements by offering 199 courses, independent studies, and high popularity special topics courses in their discipline, as well as serving non-majors wanting distribution electives in the standard courses of the discipline.

And finally, the fact that some of the faculty have in some way or another gotten proprietary rights over Integrated Sequence courses at the sophomore, junior or senior level has led to the unexpected: publications

and grant proposal writing in the given Integrated Sequence area. Here we have a case where a potential problem generated a set of new benefits that far outweigh the effects of the original problem.

Faculty burnout was a term we used a lot in the early days of the program, expecting at any moment an ogre of fatigue to appear from around the corner of the library. Most of the faculty who have been involved in the development of the Integrated Sequence program have never met other faculty (as guests on campus or at a national conference) who didn't complain of fatigue. So widespread was the problem among those who had not really begun any significant innovation on their own campus, that we looked elsewhere for its etiology. We think now that we have identified it as the fatigue that comes from frustration, from the sense of powerlessness to effect any substantial changes in the profession we all hold so dear. There is a world of difference between the tired state which comes from confusion, false hope, and anxiety about the future and the wornout feeling that results from working hard at something that one can do, but that affords little time for leisure. With the inception of the Integrated Sequence here at Davis & Elkins, the collegial coffee break ended. The row of stenciled faculty cups which had hung on pegs on the lower floor of the Ice House, a campus landmark, disappeared. In place of a common meeting spot, each faculty office now bristled with the apparatus for preparing an office coffee break. Regrettable as it is, the situation reflects the disappearance of the 9-5 workday in other professions as well. There isn't a person here who wouldn't like to see the faculty significantly increased in numbers, but that is an unlikely prospect during the useful lifetime of this report.

Grousing is so endemic to the state of being a student, that to judge the merits of the Integrated Sequence on student testimony or overheard conversations

in residence halls would be highly inaccurate (though interesting) as a method to judge the results of what we are doing. We get a lot of student compliments, but those may be equally suspect. Two methods of evaluation have helped us, but the matter of the one best evaluation remains far from resolved. Faculty are evaluated on specially designed faculty evaluation questionnaires, which are easy to fill out during a last class period. There are some prose answers required, and these get at the nature of the course as well as at the nature of the instructor. What all too frequently transpires is that a popular teacher will have the effect of elevating in the student's evaluation of the course itself. Anyone who believed at all in affective teaching styles could have predicted as much. The net result is that it is difficult to separate praise for the teacher from praise for the course-- and vice-versa. A second evaluation instrument was designed by the faculty of the first Integrated Sequence course given, and variants have been in use ever since. Reading requirements, course activities and exercises, films, special lectures and presentations, and anything else of significance that happened during the course are listed, and the students are asked to elevate the importance and appropriateness to the goals of the class (goals, brief philosophical statements, and syllabi are always handed out at the beginning of each semester). Many a reading list has been revised in this manner; course corrections can be made where the weight of the response clearly indicates a needed change.

A satisfactory instrument for measuring a student's progress at the end of the Integrated Sequence has eluded the efforts of the Committee on General, Integrated and Contract Studies, though it has undertaken some experimenting with commercially available tests. Part of the trouble lies in the tendency to want to evaluate the general education program <u>in toto</u>, and all the more available instruments do this. Without an evaluation at entrance as well as

at the end of four years, we would be forced to measure against some absolute, perhaps a national norm. A yardstick for measuring the outcome expectations we have for the courses has not yet been devised; we doubt that enough institutions are engaged in similar programs to warrant interest at this time in the creation of such an evaluation instrument. The alternative of designing our own comprehensive test to measure levels of sophistication in integration of ideas has not caught fire. Finally, one can ask, how is competence at this kind of a skill measured? What would be a minimal competence in a special skill which derives from the total course content, mastery of whose individual elements we can easily test?

The bulk of our anticipated challenges lies buried in the future of higher education in general in the United States, and the role of the small, private college in that picture in the coming years.

Part III

THE FOUR COURSES OF THE INTEGRATED SEQUENCE

This section is a digest of the four levels of the Integrated Sequence, including in each case the desired learning outcomes, an overview of the course materials, and the faculty process. In keeping with the purpose of this entire report, attention has been given to presenting the kind of description and commentary which will allow the reader to gain a fundamental appreciation of the complete Integrated Sequence program. Each of the courses is dealt with in considerably more detail in the course manuals, available by contacting the Dean of the Faculty.

One thematic thread which will be noticed throughout the four courses is the question of the individual and his ultimate responsibilities within a social unit. The Liberated Life-- the collective title we sometimes use for the four courses when we wish to depart from the process-laden term Integrated Sequence-- treats the ego versus the nos problem heavily, but not because we have conceived the subject matter as a four-year version of an "Individual in Society" course variant. One of the all-time favorite texts in the freshman year was The Stranger (Camus), while an indelible impression in the senior year has been made by A Canticle for Leibowitz. Here are two examples of literary works-- as opposed to sociology or psychology texts-- beginning and concluding

a theme central to the balance which promotes both individual growth and the welfare of society as a whole. The ego/nos conflict is traditionally a departure point for examining the difficult more and ethical choices required to maintain the effective balance.

The Freshman Year

IGS 100 - HUMAN FREEDOM AND THE COUNTERFORCES 4 hours

Integrated Studies 100 is the first in a yearly series of courses comprising The Liberated Life Sequence, and is intimately associated with the concept of the freshman year as a period of adjustment and orientation. The course places emphasis on skills development, academic development, and personal development. The instructor in a given section of Integrated Studies 100 will be the academic advisor to the freshmen in that section.

This is a team-taught, interdisciplinary and integrated course, in which the student becomes increasingly aware that each individual lives in his society not only as a discrete entity, but also as a part of a unified whole, ultimately responsible for his own behavior and self-fulfillment. The sequence contributes to developing in the student the commitment to some integrity and balance, critical thinking and judgment, to providing him with the skills for an increasing ability to grapple with complex ideas, and to building the foundations for continued intellectual growth beyond the undergraduate years.

The course is characterized by innovative styles in the classroom, the use of speakers, panels, audio/visual materials, and an intriguing list of readings, selected to examine many of the topics of human freedom, the forces working to restrict or deny these freedoms, and the importance of human and humane responsibility.

Desired Learning and Attitude Outcomes

The freshman course in the integrated Liberated Life sequence introduces the student to the four-year process of liberal education at Davis & Elkins

College. It is the first in a series of four interdisciplinary courses which together form the core of the Alternative Futures program. The series of courses is designed to help the student achieve a growing level of competence in the organization and presentation of ideas. The course of study also seeks to introduce the student to a variety of academic disciplines and styles of thought which are basic elements in the contemporary Western world view.

All entering freshmen enroll in this course in the fall semester. The instructor of their section is also their freshman advisor, a relationship maintained for the semester and until the student is ready to declare a major. The design of the course ties together course materials in the topic area, the skills development in integration and self-expression, and the student's new personal circumstances: they are experiencing the first big freedom of their lives by leaving home and parents to attend college. The course is an introduction to college life through a confrontation with the most fundamental issue for mankind-- freedom. Social and psychological constraints to liberty in the individual case are examined to find alternatives to those forces which restrict the full and humane development. IGS 100 tries to find a perspective in the individual life by dealing with one's personal and social condition on campus and through life.

Human Freedom and the Counterforces begins the process of integration as students move from module to module of the course content, all dealing with freedom or the constraints to human freedom, but each module addressing the problem from a different set of considerations.

Finally, writing assignments, examinations, discussions and student presentations are calculated to provide a maximum of student involvement and opportunity for expression and participation.

Overview of Course Materials

Our tendency to want to see a maximum of course input was in part a product of collective faculty decision to select materials. Early year teams

insisted on some eight books, almost one for each of the then participating faculty members. In 1972 the list included: The Stranger (Camus), One Day in the Life of Ivan Denisovich (Solzhenitsyn), Man's Search for Meaning (Frankl), The Trial (Kafka), The Metamorphosis (Kafka), No Longer at Ease (Achabe), A Clockwork Orange (Burgess), Escape from Freedom (Fromm), and Skinner's treatment of that title.

Two years later, in 1975, the list had not shrunk, and required students to read: Human Like Me, Jesus (Boyd), Catcher in the Rye (Salinger), The Stranger (Camus) [Camus was a favorite six years running; The Plague sometimes alternating with The Stranger] Man's Search for Meaning (Frankl), Our Bodies, Ourselves (annual edition), Surfacing (Atwood), Growing Up Black (anthology), One Flew Over the Cuckoo's Nest (Keysey), and This Perfect Day (Levin).

By 1978 the list had decreased slightly in the number of full length books, but had accumulated several shorter works of importance, the end result looking as follows: Man in the Web of Life (Storer), Man's Search for Meaning (Frankl), The Crucible (Miller), The Communist Manifesto (Marx and Engels), Where Late the Sweet Bird Sang (Wilhelm), Human Sexuality (annual edition), "Annihilating the Hillbilly" (Bransome), Civil Disobedience (Thoreau), The Constitution of the United States, and the Davis & Elkins College Student Handbook. For the year just concluded, the lineup consisted of four texts common to all sections with individual team sections adding two or three additional works of their own choosing. Common were: 1984 (Orwell), Human Sexuality (annual edition), My Land is Dying (Caudill), and Good News for Modern Man.

The shift in emphasis is interesting. Early reading lists placed weight on the way institutions and traditions restricted human freedom, often unjustly and brutally. After about six years, the faculty started to move away from these counterforces (counterforces are dramatic and attention-getting, and thus easy to use with a younger class), to the question of freedom through recognition and acceptance of certain responsibilities which imply commitment

to community. As was noted at the beginning of this section, the individual and his (sometimes fragile) identity, and the requirements of a society which both supports and limits that individualism constitute a sharp focus for the course.

An alltime favorite with students (eight consecutive years), Man's Search for Meaning (Frankl), deserves special mention here. Frankl's experiences in the concentration camps and the system of logotherapy which he derived from that suffering were very accessible ideas with enormous appeal.

The course is broken into modules which are supported by certain of the texts, films, special presentations, and handout material. A typical IGS 100 course will move through the following:

concepts central to individual freedom
human sexuality
the Appalachian setting
the natural environment
the community
and
political laws.

Uncommonly popular with the students is the body of material we have used for the first module. Reading which reflected an existentialist approach--Camus, Frankl, Kafka-- did not prove to be outdated. The section on the individual leads naturally into an examination of some initial concepts of freedom, and of the matter of psychological and physical constraint. Some of the works which we have used contain within them very good bridges from one module to the next.

The unit on human sexuality tries hard to make clear the restricting forces of sexual stereotyping and role assignments. This unit tends to be challenging, and some faculty believe this is because (contrary to what we had believed) sexual stereotyping and restrictions placed on people by virtue of their sex are apparently not large issues with freshman students. Response to

fiction by feminist writers has been lukewarm; classes tend to become polarized. We continue to experiment with short materials. Panels have been our best approach, and remain more vivid in the minds of students than a piece of longer writing does.

Davis & Elkins College is located in Appalachia and recognizes a commitment to the area. But this is not the main reason for including an Appalachian module. It is much easier to deal with the concrete, and the people and culture of Appalachia provide a rich background of a proud heritage in transition. Earlier we did this with the emphasis on another culture, and with a work such as Achebe's No Longer at Ease. With the advent of World Cultures in the sophomore year, we adopted Appalachia as our focus for how culture and environment play roles in human freedom.

Concerns for natural environment and its protection as a basic concern for the quality of life today and for coming generations are the issues of another module. The unspoiled splendor of the region in which the College is located is a convincing setting against which to treat this issue, and is expecially effective for students with urban backgrounds.

The community and its laws are obviously a factor in all the readings. Because of the constraints of time, faculty felt that a good work of sociological science fiction would do nicely for this module. The reading list reflects this. There is also a mix of classical documents on political and personal freedom. Alternate community lifestyles as they actually appear today are also examined.

What follows is an arrangements of the actual texts we have used to support the module, a list of some of the special presentations, and some of the principal issues arising from the modules. As noted, some of the books will also contain a focus for several issues as well as bridging material.

concepts central to individual freedom

The Stranger (Camus)
One Day in the Life of Ivan Denisovich (Solzhenitsyn)
Man's Search for Meaning (Frankl)
The Last Days of Socrates (Plato)
The Metamorphosis (Kafka)
Catcher in the Rye (Salinger)

Supporting material has included: presentations by poets and writers on creativity; discussions by convicted felons, prison guards, and prison chaplains; presentations by psychologists; visits to the regional correctional center have been scheduled; media material on concentration camps and on the basics of human freedom and constraints are used.

Psychological and physical constraints to freedom are examined along with the factors creating bondage. The choices open to an individual in the face of denial of freedom become apparent. The role of family and institutions from the very onset that freedom doesn't exist in a vacuum.

human sexuality

Our Bodies, Ourselves (annual edition)
Surfacing (Atwood)
Focus on Human Sexuality (annual edition)
The Art of Loving (Fromm)
(anthologies and shorter handouts have worked best)

Supporting material has included presentations by noted feminists, sexologists, feminist panels composed of women representing several diverse lifestyles, theologians, members of the medical profession, and psychologists; a wide variety of media material is available, some of the best of it in the form of current and classic feature length entertainment films.

the Appalachian setting (and other cultures in transition)

No Longer at Ease (Achebe)
Soledad Brother (Jackson)
Growing Up Black (anthology)
Kinfolks (Norman)
My Land is Dying (Caudill)

When the sophomore course took the topic of World Cultures in 1977, the freshman course turned its full attention on Appalachia as a geographical place to study the effects of heritage on human freedom. The resources at hand were virtually limitless. Freely available are musicians and storytellers from nearby, as well as specially identified individuals capable of contrasting the past and present of Appalachia. Co-curricular activities in heritage arts were started on campus (and Davis & Elkins began hosting the nationally known Augusta Heritage Arts Workshop during the summer); an annual Forest Festival held on the first weekend in October, highlighting the culture and people of forest and mountain (an event which attracts U.S. Presidents) had been in place for decades. Excellent documentary films concerning the land and its human resources contributed much to an understanding of the area by outsiders.

the natural environment

Man in the Web of Life (Storer)
The Conservation Alternative (Dagmann)
My Land is Dying (Caudill)

In this module films and nature walks make a bigger contribution than do longer works on the state of our environment. How we may help to prevent an erosion in the quality of life which comes from a lack of concern about our environment? Statistics cloud the issue; the price and attitude required to maintain a clean environment are two of the issues which are rarely set in a proper perspective. Speakers do not make the mark as well as expected, owing perhaps to political and lobby views which they must often represent.

The biggest impact is made by students coming into contact with the unspoiled beauty of this area, and contrasting it with some of the urban areas from which they came.

the community and political laws

1984 (Orwell)
This Perfect Day (Levin)
Brave New World (Huxley)
Civil Disobedience (Thoreau)
Communist Manifesto (Marx and Engels)
Walden Two (Skinner)
The Crucible (Miller)
The Animal in Man (Milne)
One Flew Over the Cuckoo's Nest (Kesey)
The Plague (Camus)
The Trial (Kafka)
A Clockwork Orange (Burgess)
Escape from Freedom (Fromm)
The Davis & Elkins College Student Handbook
The United States Constitution
The Bible

This module comes at the end of the semester and examines the individual as a part of a larger structure of interaction. Many of the special presentations have to do with different community lifestyles, and have featured members of a nearby commune in Virginia, members of the Hare Krishna, and special films analyzing types of communes. Political thinkers from the left and right have appeared. Some of the material that has been dramatized (The Night Thoreau Spent in Jail; The Crucible; One Flew Over the Cuckoo's Nest) have been presented on campus stages during the fall semester. The reading list for almost every year has included a work of science fiction as a means of quickly positing new social scenarios. Monumental documents such as the Constitution and the Communist Manifesto are examined for the promises made and the promises kept. Several works (Kafka and Fromm) present the relationship of individual freedom to society through unique psychological perspectives.

If a campus has a handy printed document of its own rules-- the Student Handbook is an excellent choice-- it can be studied for its efficacy as well as for its adherence to civil rights as they exist for the general population.

Finally, the Bible has been used as a source for demonstrating how many of our ideas came into being as part of a religious tradition. Versions in modern English have eliminated previous linguistic difficulties.

The preceding collation should help the reader to understand how modules are supported by materials. It should be remembered that six is the average number of book length works used in any one semester.

Student exercise includes keeping a journal (various degrees of success, with greater popularity earlier than currently), position papers, reaction papers, theme papers, and creative projects. For a project a class member may be required to make a life-sized construction demonstrating the idea of human freedom and the counterforces; some groups have made movies, or presented mini-dramas. For all freshmen this is an introduction to presenting ideas. IGS 100 begins an emphasis on written expression which continues throughout the courses of the three remaining years of the sequence.

Faculty Procedures and Arrangements

In the year just concluded, faculty from sociology, history, English, library science, health and physical education, political science, philosophy and religion, foreign language, Appalachian studies, biology, and psychology joined forces to teach the course. One day per week an hour is set aside for a staff meeting, at which time faculty pool their methodological expertise, sharing those techniques which have worked well with given material, and hearing a brief introduction from a faculty member assigned to bear the major responsibility for assisting the staff with a particular work.

The considerable requirement of 12 staff members (out of 60 at Davis & Elkins) would be a major problem if it were not for two factors which permit junior faculty to perform well in IGS 100. First of all, the topic is extra-ordinarily teachable. The second factor is that the success which derives

from the affective process often means that less experienced faculty can balance their inexperience against their special enthusiasm for working with young adults, until they become more comfortable with the material of the course (although they will have been in a workshop the summer before). Teams are often constituted by pairing newcomers with someone who has had prior experience in the course.

The cadre of IGS 100 perform a valuable function in advising and registering freshmen students in the fall. Their service in this matter also extends to the Interim Term (January) and the Spring Semester. In their advising capacity they maintain a close liaison with the Davis & Elkins Counseling Center, and the Director of the Counseling Center is called upon to provide workshop background information which will be useful to IGS 100 faculty in their relationships with young adults.

Four hours of credit are earned by the successful completion of IGS 100, and class periods are scheduled for four days a week. The fourth period has ordinarily been reserved for meetings of the combined sections for a special presentation, or given to students as a free period if the presentation is held at night. Though it causes a challenge for the Registrar, we have found it ideal to schedule all 12 sections at the same hour. The challenge lies mostly in finding the room space on campus which allows for the pairs to meet separately (with about 30 students in a room), or jointly with the partner section (with about 60 in the room).

The divisional budget is divided among the four years, and day to day operations are coordinated by the IGS 100 course captain. The Head of the Division of Integrated Studies is responsible for supervising all budgets, and for seeing that year to year development and scheduling for IGS 100 is accomplished. The division head is also the link with the standing committee

which oversees the Integrated Sequence, and is expected to ensure that theory and practice coincide, and to plan ahead for refinements in both, where necessary or desirable.

In addition to the operational budget, there is a library and media budget for IGS 100, also coordinated by the division head.

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The Sophomore Year

IGS 211 - WORLD CULTURES 3 hours

World Cultures explores the institutions, lifestyles, and values of Western and Non-Western Cultures, to give students a better understanding of their self and their world view, and bring about an attitude of appreciation and respect for cultural differences. It prepares students to deal effectively with multi-cultural situations. While different sections will explore different world cultures as part of the approach to understanding other cultures, it is not the intent and purpose of courses to serve as culture courses in the areas represented; the examination of specific cultures around the world is a vehicle for the broader goal described above. This is a team-taught, multimedia course, which uses artifacts, films, and international resources.

The Integrated Studies 211 staff authorizes students to earn credit for World Cultures (IGS 211) by the student's participation in an organized D & E study program to a world area outside the North American continent or a foreign community in Continental North America provided they have first participated in and earned a passing grade for their performance in part of the on-campus sections.

During the summer following the first academic year in which the freshman and senior Integrated Sequence were required of all students, preparations

were being made for the opening classes of the sophomore and junior levels for the fall of 1973. There were new problems and considerations focusing on the choice of topic for these intermediate years. While the freshman and senior Integrated Sequence topics were in part suggested by the students' class levels, the intermediate years seemed to lend themselves to a variety of profitable topics. However, we saw another opportunity for students to make their own choices from among several titles, and proceded in this manner. No distinction was made initially between the two years. A student was to select one of the courses during the sophomore year, and any other during the junior year.

The topics which were developed at first all centered on aspects of creativity and individualism. The range of titles was impressive: Entrepreneurs, Statesmen, and Outsiders; Emancipators of the Modern Mind; The Quest for the Creative Life-style-- the Human Condition in its Early, Middle and Later Years; Science and Human Values; Expressive Man; Images of Man Honors Section; Alienation and Being-- and Excursion in Social Science and Literature. By 1977 another section, World Cultures, was added. It was to become the one course required of all sophomores.

The biggest impetus to the course was provided by the Title VI grant of 1976. Not only did it provide for faculty development, but it funded through the two years of its life a regular international film series outside of our general college film series. This activity later led to courses in international cinema, apart from the IGS 211 course. Selected faculty were sent on missions to locate artifacts and to explore further College involvement in studies abroad. Symposia and ceremonies on campus increased the visibility of an international community from campus and from the town of Elkins. The burdensome tasks of text selection was eased considerably by providing for faculty workshops outside of the regular contract period. A concentration of resources was brought to bear on bringing World Cultures to life, and on initiating and stimulating

activities which were to enrich the course outside the classroom. Aided by this substantial grant from the USOE, and by a sympathetic College Senate, eight sections of the course were in place by September 1978. From now on the sophomore and junior levels would be distinct.

Desired Learning and Attitude Outcomes

In our grant proposal to the USOE we argued that, with the abolition in the early 1970s of the two-year language requirement at Davis & Elkins, our students had lost that part of their general education which would have provided access to other cultures and peoples at a time when our nation could ill afford the loss. It was unlikely that Davis & Elkins-- or for that matter many of the other colleges which had dropped the unpopular requirement-- could reinstate languages as a graduation requirement for all, and still survive the competition. The next best thing would be to require our students to complete a course designed to introduce them to the nature of culture and the problems of ethnocentricity which restricts their appreciation and understanding of peoples other than their own. As the goals of the course, we wanted students to be better prepared to:

1) Recognize the universality of ethnocentrism;

2) Understand the internal consistency of all cultures;

3) Develop conceptual tools for approaching cultural diversity.

The semester is divided into two parts. About one-third to one-half of the first part of the semester (it varies from year to year) is spent on a study of those "internal consistencies" and on sensitizing students to cultural diversity. During the second part of the course, instructors take a given Western or Non-Western culture as an example to further illustrate the points being made in the first part of the course, and to allow students to apply the

the newly acquired conceptual tools in facilitating the understanding of the example culture. These example cultures have included Chinese, French, sub-Saharan African, German, Japanese, Hispanic, and India sections.

It should be emphasized at this point that these are not courses intended to provide the student with a traditional in-depth study of one of the listed areas. Outside of the fact that this is impossible in one semester without important pre-requisites and/or corequisites, it was never our intention to emulate the standard culture course. This point becomes clearer when we examine the content of the course.

Overview of Course Material

If the chief goal of this course is to sensitize students to that which is foreign to them, then the challenge lies in luring their minds away from the comfortable environment of a residential college set in the stunning foothills of the Allegheny Mountains. Insularity is furthered by the fact that students will eat all their meals with the same people for nine months (if not for four years!), be housed together with them, and come to familiar classrooms to hear familiar and friendly professors. Learning about other cultures becomes even more remote than learning new concepts in chemistry or business management, because we have to justify the practicality of the former.

We, therefore, begin the course in a way which we hope helps to shake the student from the complacency of the familiar into at least recognizing that there is such a thing as diversity. On the first day of class, we carry on a cultural immersion exercise, exposing all the sections of a given semester en masse to a discomforting situation. The exercise is borrowed from the Peace Corps. In a room barely large enough to hold the group, we prepare a background of exotic music (usually in a non-Western tonal system), screens filled

with changing views of faraway places, burning incense, poor lighting, and faculty disguised in authentic garments from other lands. When the students arrive, they find they cannot communicate with those in charge. They are required to remove their shoes and enter this place in order to sit crowded together on the floor. What ensues during the hour is equally strange and uncomfortable to them. The exotically garbed faculty pass among them offering outlandish tidbits (wholesome, though not something Americans are usually fond of, e.g., dried squid) with chopsticks. From time to time, international students assisting the faculty will appear to be making remarks about certain members of the class, or poking fun at groups of them. Random students are singled out and cited on the board for unstated misdemeanors they are unaware of having committed. In the midst of this crowded, overheated, ill-smelling, noisy, strange and seemingly hostile atmosphere, the American student changes enough in the course of the period to be able to analyze (in the adjacent hour of a double period) attitudes and feelings resulting from the immersion. In the debriefing session, it is clear that something out of the ordinary has happened. Some of the students have met the event with an open mind, and found it to be a pleasant experience in which they participated willingly. At the opposite pole, some find it an encounter of the worst kind, and have been visibly shaken. Even the middle group does not remain untouched, and the prospect of the situation lasting for more than a class hour brings home the recognition that there is a great merit in being prepared to meet another culture, and that even with preparation there will be many aspects of the other culture which the American will have to accept as is, no matter how much he would like to change it.

Recently, we have alternated this experience with a dinner from India, owing to the fine cooperation of our campus dining service management (another example of inter-campus cooperation in the Integrated Sequence). Again we put

all of our sophomores together in a room arranged with artifacts from India. Faculty dress in Indian garments; incense burns to the background of traditional music from India. It is amazing to see the change in the students as they pass into the room and along the special serving line. The food is outstandingly prepared, and though not as spicy as many would think Indian food to be, it is strange-- the combinations are unusual. The students have been warned to wash their hands thoroughly, and are required to eat sitting on the floor in front of paper mats, a task which sounds easier than it turns out to be. After the meal there are discussions and films. It is a positive approach which differs from the immersion experience in that the emphasis now lies on the enrichment to be derived from strange cultural encounters.

Autotelic inquiry techniques continue to play a major role in the IGS 211 course (and in the other IGS courses as well), and the next all-student event of this nature is the simulation game Bafa-Bafa, devised to sensitize military and civilian personnel to culture shock. This simulation provides players with a new culture, and a concrete set of reactions to a second new culture, quite foreign to the first. Two groups are formed from the combined sections, and each is isolated, where it quickly learns its new culture. The Alpha culture is characterized by relaxed attitudes toward making a living, and prizes socializing and general enjoyment of life. It is a patriarchal society, benignly ruled by a male member, one whose duties are to make sure that the Alpha women are not approached by strangers, and that their subservient role is maintained and perpetuated. Alphans speak English, and their main cultural undertaking is the playing of a simple matching card game. This culture is secluded to one room; the Beta culture inhabits another.

People of the Beta culture are constantly trading colored, numbered cards in an effort to achieve a higher score in this main activity of their society. They communicate in a foreign (easy to learn language, made up of monosyllables

and body gestures. Their life seems frantic and devoid of social graces when compared to the Alphans. Beta women are the equal of men.

In a very few minutes, the cultures can be learned by the two sets of students and the process is accelerated by the presence of an experienced faculty member. Soon they are actually living the Alpha and the Beta cultures; each group knows nothing of the other group's customs. At this point, visits of three or four people from one culture to the other are arranged. The rules of the simulation game are emphatic on one thing: visitors must learn about the other culture by observation and trial and error. No one may explain his culture to a foreign visitor. Since both cultures speak a different language, and since time is success (in terms of the frantic trading activity) for Beta people, the cultures clash on a linguistic barrier, on an easy-going versus superactive lifestyle, and on the roles assigned to the women of each culture.

These groups of visitors (everyone gets to make a visit to the other strange civilization in the course of the game) report to their compatriots upon returning home. We often tape record these reports, bewildering at first, but more informed as more and more people begin to piece together the apparent details of the other culture.

Debriefing occurs in the adjacent hour of a two-hour class session. One hour is quite enough for the dynamics of the game to permeate all players. Both sections are brought together on opposing sides of one room now, and the instructors get each side to describe what they encountered in the opposing culture. Naturally, in doing this, Alphas insult Betas and vice-versa, because whatever they have picked up about the other culture is quite imperfect. Moreover, each group became convinced of the rightness and superiority of its own ways. Ethnocentricity made dedicated Alphas out of one half, and chauvinist Betas out of the other half. As debriefing progresses, it turns out that no

amount of explanation by the Alphas on what their culture was truly about will satisfy the Betas. Conversely, Beta people-- no matter how hard they argue-- cannot convince the Alpha culture that Betas are a perfectly well-ordered and admirable people who value commerce. As they leave class after two hours, students continue to extoll the virtues of their own simulated culture and denigrate the other one well into the day.

Experiential learning turns also to lessons to be derived from artifacts, and not necessarily those native to the example culture. Thus, a Japanese tea set and the tea ceremony can illuminate an area of human beliefs as well as demonstrate an important ritual performed to established rules of Japanese tradition. For dramatic impact, almost nothing can surpass the examination of a ritual circumcision knife from a culture in which that practice is important.

The College Media Center provides many of the objects, though personal collections from faculty holdings are also important. An outstanding way to bring both the artifact and the culture together remains that of using the international students on campus. With representation from over 25 countries around the world each year, Davis & Elkins College has stimulating sources of enrichment on its campus, owing in large measures to the presence of international students placed on our campus by the International Language Institute for the purpose of learning English. While they live, eat, and study English on our campus, the practice of making them a part of the World Cultures course through formal panel presentations has increased their visibility considerably, and won them new appreciation from our native-born students. An example of good panel topic has been one dealing with courtship and marriage practices in other countries. Since a large proportion of our international students are of Islamic faith, the presentation evokes a lively question and answer session.

The semester begins with an introduction to cultural diversity using a book called Learning About Peoples and Cultures (Fersh), which the author has designed (as he has explained to us) to break old patterns of thinking, and introduce new ones which might offer more success in grappling with our own ethnocentricity. A second text has been The Silent Language (Hall), a considerably more technical and theoretical work which we have used by having the faculty individually make presentations on favorite parts of the book to the combined sections.

Much use is made of special random events of an intercultural nature, such as the recent television production of Shogan (Clavell), which we required students to view. Fitting in well with this segment was an examination of Japanese business practices which illuminate the manner in which a culture determines the way in which a people prefer to conduct business.

Outside guests who have appeared before our classes have included visitors from the international community, the authors of the two general texts, trade representatives, and consular officials. Films and media material are avialable free (or at a nominal charge) from offices in Washington, as well as from important holdings at West Virginia University. Our own library has a regular budget to support media purchases for these courses.

The technique of team-teaching is varied in world culture. There is generally a heavy amount of mutual assistance in the early part of the course, and far less as the classes begin to deal with the example cultures. We experiment widely with plenum sessions. If a special presentation on Chinese calligraphy illuminates cultural diversity in an effective way, it is included in the general events of the following year syllabus. Housing and shelter around the world is another such topic; the development of castle and walled town in Western culture has also been used.

So far we have described some of the typical activities occurring in the first five weeks of the semester. Much classroom activity will have been devoted to discussing and understanding the first two texts. Examinations are frequent and deal with terminology, theories, and relationships which the student can begin to make between his own life and the evolving material of the course.

From this point on, the example cultures are used as concrete situations to which the student can apply his new methods of thinking about culture. With come of the more familiar cultures (German), an attempt is made to extract and highlight some of the ideas which have contributed to our way of thinking; with Non-Western cultures (Japanese), we look for access to different ways of thinking from our own. Several things have to happen, and quickly. Geography, demography, and basic civics occupy a brief span of time. Students are given a chance to locate things in space; to locate them in time is a more difficult procedure. Highlights of history as it particularly influenced the culture lead to a modified "peak and trough" presentation. The sources for the major creativity of a people are surveyed. Slowly students begin to learn that what they are today is the product of a heritage they are often unaware of themselves: how difficult then, to understand another people if their unique heritage is just as inaccessible! Time and again students discover that much of their own culture, which they take so much for granted, is a product of events and beliefs of which they are basically ignorant.

Texts change from year to year. The section on Germany typically uses four books after the already mentioned introductory texts, and many printed handouts. No histories or political or cultural exposition of anything but summary length are included in the reading list, as this kind of unification is accomplished through succinct material provided by the faculty member, and by the use of short pieces. Present texts used in the section are:

The Visit (Durrenmatt)
Narcissus and Goldmund (Hesse)
All Quiet on the Western Front (Remarque)
The Holocaust (Green)

In an initial exercise, students are asked to describe the "typical" American by using short phrases or catchwords. They are then asked to do the same with the "typical German." The blackboards around a large classroom are soon filled with enough stereotypical phrases to demonstrate how superficial our knowledge is, and yet-- though everyone agrees that it is an unfair exercise-- we are often forced to rely on such descriptors for many everyday uses. Soon the stereotypes have a way of entering our own reality.

Later in the course an idea such as the duality of nature and spirit in German thinking might lead the student to making some associations with Luther-Faust-and a character from a Hesse novel. Finally, the student might examine how these ideas color some of the attitudes prevalent in our own culture.

At last, he may come to contrast some of the cultural factors which make 19th century Germany and post-World War II Germany so very different from the intervening period of 1914-1945.

This example deals with a culture close to our own, and in which we have many roots as partners in the Atlantic community. The same kinds of appreciations can be derived from the (even fictionalized) examination of other cultures. Contrasting Will Adams experiences in early 17th century Japan provides a picture of cultures not only in conflict, but also of individuals of disparate cultures now trying to understand each other, and now again trying to impose their own standards on the other culture as the easiest way out of the intractable delemma. A Japanese businessman negotiating with a westerner brings contact with a language and a manner of speaking which frustrate the westerner immeasurably, yet which are merely another extention of the Japanese

way of approaching all interpersonal contacts. The study of the relatively homogeneous culture of an island people reveals much about our own attitudes in a pluralistic society.

Toward the end of the semester, students typically report on some aspect of the example culture. These can be oral or written, but their main purpose is not a trip to the library as such, but rather a device to facilitate classroom discussion at a peer level.

By the time we have finished the readings, examinations, and reports we expect that students will be able to bring some insight to the final question of what the course has contributed to their understanding of themselves as persons locked in the traditions and ways of thinking of their own culture. Tangentially, the student may have also picked up some specific knowledge of the example culture.

Faculty Procedures and Arrangements

IGS 211 meets twice a week, for one one-hour period, and one two-hour period. The longer period accommodates some of the activities which ideally require more than one hour, but which would lose much of their impact if postponed from a Monday to a Wednesday, for example. At least two sections-- and sometimes all-- are scheduled for the same class period, so that there is a chance for combined work on the material of the first part of the course. Scheduling two hours in a row appears to create more difficulty across the board, and so we have at times gone to having the classes meet three times a week, an easier arrangement for the Registrar.

Faculty involved in World Cultures are particularly well travelled, and without exception have visited the areas with which they are involved. Indeed, one faculty workshop even took them aboard the S. S. Universe, out onto the high seas, for a series of meetings and discussions with people in international

area studies. They have experimented heavily, to the extent that no one syllabus would be completely representative of the materials of the course for more than one year. Dealing with other cultures-- and the theatrics which are needed to enhance the pedagogy-- come second nature to them, and there is a concerted effort at rapport with the students through the topics at hand. Among them, the faculty have mastered several ancient and modern languages; they enjoy the course for its own sake.

All of this has made their assignment easier, though they have always wanted to be joined by a social scientist, something which we haven't been able to accomplish as yet (partially because we initially locked the available social scientists in the freshman course). The one factor which makes IGS 211 more difficult is the lack of emphasis and importance which American education currently places on understanding other cultures. Students come to us without the information which would be supplied by some coursework in world geography and history at the secondary level. Also missing are the specifics about a single culture which might have derived from two or three years of prior language study. There are exceptions, of course, but we have found that we need to build our own foundation as we go along. Perhaps the importance of this course rests with the need we have in this nation for international awareness.

The knowledge which a student has-- and his reception for-- basic cultural anthropology is at an even lower level. We suspect that part of this lies in the postwar esculation of complex theories and the lack of consistently simple descriptive material. By dealing with arcane examples, texts often fail to draw togehter those generalizations and techniques which would provide students with the tools they might use to explore, for example, the ethnic neighborhoods of their own hometowns. The result of this for us has been a move away from theory to increased use of experiential techniques, and those methods which

provide access to a culture through the reading of imaginative literature. For this reason, all sections include at least one literary work.

The course captain helps with many of the common aspects of running the course, though contacts with consular offices, and information centers for the various example cultures are maintained by the individual course instructors. Executive, budget, and library considerations parallel those mentioned for IGS 100.

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The Junior Year

IGS 251 - COMPARATIVE IDEAS 3 hours

This course examines the development of major human achievement in the arts and sciences by focusing on those individuals and concepts that have made major contributions to knowledge and human welfare. Students may select a course on one of the following topics to meet the IGS 251 requirement.

EMANCIPATORS OF THE MODERN MIND: This course is a study of the ideas and intellectual figures such as Marx, Gandhi, Darwin, Nietzsche, Freud by selected feminists. Insights are provided into the scientific, political, economic, cultural, social and intellectual setting prior to and following the lives of the figures selected, in order that students may arrive at critical judgments on current impact and influence.

SCIENCE AND HUMAN VALUES: The relationships between science, technology, and value systems of Western society are examined historically. The contemporary situation and implications of its possibilities will be discussed.

Emancipators of the Modern Mind and a second course, Science and Human Values, emerged from the early selection of courses available to meet the sophomore - junior Integrated Sequence requirements. General agreement on the need for a course which dealt with monumental ideas which changed the shape

of human life made the decision in favor of these two titles an easy one. Even during the time in which there had been a choice, students were urged to enroll in these two only if they had reached junior status since, as it was pointed out to them, the level of material could be better addressed in the third year than it could at sophomore level.

To have combined these two courses into one single semester-long study of great philosophical, political, and scientific figures would have done justice to none of them. Moreover, with five or six sections required each year, the science faculty could be involved closer to home if science were at the center of the ideas which were to be examined for their implications for the quality of human life.

Desired Learning and Attitude Outcomes

Emancipators of the Modern Mind

In his junior year the student moves away from a study of some of the more personal factors which determine the nature of his life to deal now with how man produces new ideas, and how these ideas get translated into action. Students look for those conditions which determine the acceptibility of an idea in any given era. For the first time, perhaps, they learn that man creates his world and is created by his world through ideas which shape his reality.

Students look at the larger consequences of the ideas with a view to deciding whether some of the ideas were truly emancipating, or whether they were equally enslaving in the course of their later influence. A focus on how solutions sometimes raise a new set of problems takes students quickly from Darwin's original ideas on biology to the social consequence of his ideas when subsequent interpreters applied them to the human social condition.

If there is one very gratifying aspect of the course common to instructor and student alike, it is in realizing that despite the awesome greatness of these figures, it is possible to arrive at an appreciation of their ideas, and

to bring these ideas to a level of practicality, where they might be used to examine the soundness of our own ways of thinking.

Science and Human Values

This course proceeds from the premise that western society, and increasingly all societies, pattern the lives of people on the convenience which technology offers, and, therefore, also on the problems which it poses. Our basic beliefs largely derive from our notions about the universe and its workings. Accordingly, science and technology have an overwhelming impact on our values and our behavior.

Students explore the relationships of science and technology with western thought and behavior, beginning with the Copernican challenge to the universe, through the historical context of our contemporary society and its reliance on science. By this exploration the course hopes to come closer to an understanding of our own system of values, their bases and their futures.

Overview of Course Material

Emancipators of the Modern Mind

The first time this course was offered was in 1973, and the required reading list looked as follows:

Darwin (Appleton)
Einstein (Bernstein)
Essential Writings of Karl Marx (Caute)
The Portable Nietzsche (Kaufmann)
A Freud Primer (Hall)
Gandhi (Woodcock)
Woman Suffrage Movement (Kradistor)
Soul of Black Folks (DuBois)
Song of Myself (Whitman).

There was also a short section on impressionism in art based on non-text presentations. The course was clearly overambitious, and the result was to reduce the texts to the following titles:

Darwin (Appleman)
The Thought of Karl Marx (McLellan, ed)
Mahatma Gandhi and His Apostles (Mehta)

Feminism: The Essential Historical Writings (Schneir)
Freud: New Introductor Lectures on Psychonalysis
Nietzsche: Twilight of Idols; The Antichrist

With the exception of the Gandhi biography, the readings are all from primary sources, and the difficulty varies considerable. Students find Gandhi and the feminists to be easily accessible and quite congenial to their own ways of thinking. Freud and Nietzsche, on the other hand, offer the student an obscurity which even popularized accounts of the ideas of these two men fail to soften.

Because grappling with the ideas depends so heavily on an understanding of the basic ideas in the texts, the course is structured around working through a carefully designed set of study questions. A method which has worked well is to break the class into smaller groups and assign several of the questions to each of the groups. It comes as a pleasant surprise to many of the students to discover that there are concrete answers to concrete questions buried within lengthy and often turgid 19th century paragraphs.

This is a course in which guest appearances by colleagues become very important. Since the IGS 251 faculty does not include a psychologist, time is provided for expert testimony on Freud's theories and contribtuions to modern psychoanalysis. In the same manner, we invite a biologist to discuss evolution and the more modern biological implications generated by recent and dramatic discoveries in the science of genetics.

Owing to the eminence of the figures studied, the course is able to present a major film on each personality. In the case of Gandhi, it's a documentary which takes the students into the very activities which made Gandhi revered and renowned. With the early feminists a dramatization using professional

film actors illuminates the frustration of those years from the Seneca Falls Declaration to the 20th Amendment. Additionally, media kits on such topics as agression and the phases of the feminist movement in America are a part of our library collection.

Choosing this set of materials over another was a difficult-- and no doubt imperfect-- decision. The faculty decided to make the choice somewhat easier by limiting the time span to a hundred years, roughly 1850 - 1950 (or the publication of The Communist Manifesto in 1848 to Gandhi's assassination in 1948). This had the advantage of bringing students into contact with ideas that influence us profoundly today, but that were well defined within the span of a hundred years concluding with World War II. It is easy to bring the ideas down to the 1980s and today's accelerated activity in feminists' concerns, or genetic engineering, for example.

There has been some regret at not being able to sustain a component in either painting or music. The course cries for a look at the impressionalists, or cubism on the one hand, and Richard Wagner and Claude Debussy on the other. We blame time constraints, but would probably all agree on the fact that there is no quick route to the appreciation of either art or music. Nothing is as basically doomed to failure as the appearance in two class periods of an enthusiastic faculty member who plans to introduce today's students to the music and mythology of Wagner! With the playing of the very first musical excerpts, faces take on a look seldom seen in classrooms. Much more familiarity with classical music would be required before anything fruitful could be done with a music component.

Shorter tests have been found necessary to keep student reading schedules at a current pace. As might be expected, the essay plays a large role in the course, particularly in view of the final examination question about which all students are advised before the end of the semester. Without the use of notes

or outlines-- though they may make every other kind of preparation outside of class-- they are to deal with an integrative topic which ties the course together. One of the popular questions is to discuss the issue of whether those figures were more emancipators or more enslavers, and to what degree. Another topic is to find common intellectual threads and methods among the emancipators. Somewhere around the middle of the semester a debate is scheduled between two sections on the problem of whether violent or non-violent methods are more likely to accomplish larger aspects of social change. Because students have tended to want to espouse non-violence since the 1960s, it surprises them to find out they can appear on the pro-violence panel and do well enough to win the debate. Despite the amount of material emphasizing the non-violent approach in the course, it proves difficult to advocate peaceful means of change in a convincing manner:

Sciences and Human Values

This course, too, has maintained a rather unvarying reading list

Einstein (Berstein)
Physics and Its Fifth Dimension: Society (Schroeer)
Science & Society in the Sixteenth & Seventeenth Centuries (Smith)
Muted Consent: A Casebook in Modern Medical Ethics (Wojcik)
Hermes Bound: Policy and Technology of Telecommunications
(McGillan & McLaughlin)

The course surveys highlights of the rise of science from its beginnings, Greek science, Copernicus to Newton, romanticism, the industrial revolution, Maxwell to Einstein, nuclear science during World War II and beyond, and the RNA-DNA discoveries. C. P. Snow's notion of "the two cultures" forms an early definition of what is at the crux of the course. Historically, the course moves from the classical inheritance, through medieval and then renaissance approaches to science coming, finally, into the era of modern technology.

Basic to the understanding of science is an encounter with the scientific method. Science and Human Values, therefore, requires the student to perform two historic laboratory experiments, to be reported in essay form. Other library research essay papers stress the use of primary sources. A student might select a prominent figure from the scientific revolution-- such as Descartes, Bacon, Vesalius or Leibniz-- and define a topic based on their contributions to science and society. A second such assignment asks the student to choose a 20th century figure, a contemporary problem stemming from technology, or a science fiction story that raises a plausible problem which might occur in the future. Daily quizzes and weekly tests cover a great range of ideas, but allow students to choose from among such questions. In this course the questions tend to be the kinds which every educated person likes to try to answer. Example: If science consists of a consensus, can there ever be a scientific revolution? Or, How could you use the Weinburg criteria to compare the merits of a new research facility with those of building a high-speed railway system?

Laboratories are already in place for students to conduct an experiment or for faculty to present a demonstration, and the College Planetarium contributes to the parts of the course which deal with astronomy and outer space. General college libraries are, as a rule, well represented in their holdings of subjects dealing with the history of science.

The science-society interaction of Science and Human Values, and the examination of monumentally new ideas dating back to the hundred years beginning with the mid-19th century found in the Emancipators of Modern Mind, both ask questions fundamental to the quality of individual life. At the same time, these ideas have affected the lives of masses of humanity since their discovery and promulgation. Once again the student is caught up in the ego/nos problem,

just as were many of the characters studied in IGS 100. The last of the four courses-- the senior year course called The Future-- will take the student one final step further in this compelling problem.

Faculty Procedures and Arrangements

Even the casual reader will be struck by the appropriateness of these two courses for a two-semester sequential requirement. Each has a unique perspective and together they would provide an ideal year-long survey. They have generally been scheduled in different terms in order to provide faculty convenience and teamwork within the courses. Many students select their course on the basis of a science or a humanities major, with enrollments split about evenly between the two. Were we to increase the number of required hours in the Integrated Sequence, this would be a logical place to do so.

The stability of course emphasis and materials is also reflected in faculty assignments. Most of the faculty who initiated these two IGS 251 options are still teaching in them. Planning and operation are greatly facilitated by this fact, but on the other hand the infusion of new faculty blood into the course is quite infrequent.

Emancipators is always taught on a schedule of three equal periods per week; whenever possible, all sections are scheduled for the same time. Science and Human Values has been scheduled variously, including in the January Interim term. During a given year an average of six sections of IGS 251 are given, usually half in each course.

The course captain is responsible for the day-to-day operation, and the division head for the year-to-year operation and development. Library and media purchases have focused on the figures in each course. Workshops concentrate more on how to present the material rather than on what material is to be included in the course.

Once again it may be useful to remind the reader that these are not lecture courses, though the titles and materials suggest that they might be. The greater the interaction of students, the better the course is judged successful.

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The Senior Year

IGS 300 - THE FUTURE 3 hours

Integrated Studies 300 is the last course in The Liberated Life sequence. It is a team-taught, interdisciplinary course required of all seniors, intended to serve an integrating function in helping each student to draw together and reflect upon the sources and experiences in the college education.

The Future is concerned with the probable challenges and opportunities to be confronted in the year 2000 A.D. Faculty and students with differing professional and vocational interests will study some of the complexities mankind must face within the foreseeable future. To understand the complexities, students should become aware of the interrelationships of the elements of society; of the imperatives and limitations of technology; of the implications of over-population, pollution, and finite resources of the earth and its depletion; of the continuity of cause and effect relationships; of the importance of moral, ethical, and religious values in an interdependent world; and of the need for informed and responsible individuals and groups to seek solutions to some of the complexities. Individually, it is expected that the student develop a "time sense" of his past, present and expected future.

Davis & Elkins may be the only college in the nation which requires for graduation of seniors a course in future studies. It has been the capstone course for the four years of the Integrated Sequence and for all of the experiences which the student has accumulated during the four undergraduate

years. Of all the Integrated Sequence courses, it is the most personal in terms of the reading, reflection and the exercises which are part of the semester.

In these weeks before graduation, students are studying some of the best material in the field. Activities bring into focus the major interrelationships of the various factors limiting uncontrolled growth and consumption, and students look for the balances required for a global society whose members desire and demand a basic quality of life. Our extraordinary affluence is contrasted with the misery and limitation prevailing in other parts of the world with a view to sharpening a sense of collective responsibility for the future. The course offers one of the best examples of interdisciplinary approaches.

Desired Learning and Attitude Outcomes

Students are now part of a course designed to unify their intellectual and personal experiences into an awareness of the opportunities, alternatives and challenges from which they may imaginatively and seriously forecast their own life. Armed with substantive information about the future, with methods of choosing alternatives, and with an awareness and understanding for the forces of change, students can intelligently take control of those life patterns that have an impact on the quality of their life. They need not blindly fear or be confused about the future. They need not immediately reject rapid social changes that are alien or counter to their value beliefs. Instead, the understanding and ability either to endorse or oppose the forces of change is enhanced. Students need not be defeated by changing work skills in the job market or frightened by shifting world political and economic conditions; they can be sensitized to the possibility of adjusting their immediate pragmatic interests in light of perceived shifts and trends. Because they become aware of alternatives

in thought and ethical concepts, work patterns, personal life styles, technological and environmental issues, their personal future may be seen as one in which they have an opportunity for rational input as they have consciously designed it. They are provided the means to imagine new alternatives and with the knowledge that the alternatives are the result, in part, of human choice. Thus, students are exposed to a core of knowledge which will enable them to explore and accommodate the variety of personal and social changes which they are most likely to encounter in their immediate and long range futures. With the evolution of more anticipatory philosophy, students are prepared to engage in risks with a high degree of self assurance.

Overview of Course Material

IGS 300 has been offered yearly since 1972-73, the opening year of Alternative Futures. The materials of the course must first of all illustrate that future studies is a discipline with its own methodologies, specifically the techniques of forecasting and the development of planning. They must also demonstrate that the issues are global in the scope of their effect, and that it is not realistic to talk about finite resources, pollution, economic structures, the dependence on technology, population problems, or the ethical and moral choices which guide a people without regarding them as planetary issues. And finally, course activities include material which teaches the basics of policy making and integrates decisions on a higher level with strategies for personal decision making.

Texts do this only in part. Three sample years look as follows:

1974

This Endangered Planet (Falk)
The Limits to Growth (Meadows)

1976

The Limits to Growth (Meadows)
A Canticle for Leibowitz (Miller)
The Next 25 Years: Crisis and Opportunity (Spekke, ed.)

in the year just concluded

A Canticle for Leibowitz (Miller)
An Inquiry into the Human Prospect (Heilbronner)
Through the '80's (Feather, ed.)

The course is highly structured, in order to confront the student with a series of events in rapid sequence, thus in a sense duplicating the impact made by future change itself.

Outstanding films are available for this course, and it is worth mentioning some of the titles: Limits to Growth; Lovejoy's Nuclear War; But What if the Dream Comes True?; Libra; A Question of Values; Incredible Bread Machine; Survival of the Spaceship Earth; From Where I Sit; Toward the Future; Armaments: The War Game; Search for Alternative Lifestyles; The 21st Century; Knowing to Learn; Primal Therapy: In Search of the Real You; Robotics; Religion: Making the Scene; Think Tanks; Prophets of the Future; Violence: Will It Never End?; and, Population and the American Future are some of the titles which have proved stimulating over the past few years.

One of the first exercises is a paper of five or more pages. Using library resources, each student is to describe the major issues and problems which existed in the year of the student's birth, concluding with a comparison of those issues and problems with those which are currently of major concern. Some sections will use the year in which they started school, in order to relieve some of the pressure on library periodical holdings.

The Planet Management Game is the major simulation exercise of the semester. Long popular among students, it is played by several small units of about eight students from the larger section.

Students in each group must decide how much of the resources available to their people will go to such projects as industrial expansion, food production, environmental protection, research, and education. They are pitted against

such unseen factors as population expansion, disease, pollution, and the temptation to reinvest capital in new projects. After each round, the game scores them on how well they have managed the planet by the choices they have made. A running total score is kept of each of the group's performances in the various indexes, and a complete game consists of ten rounds. Sometimes the environment will collapse because a group has placed too many of its resources into growth activities. At other times, increased food production may lead to unfavorable population explosions. Too little money applied to research may cause a population decimation as the result of uncontrolled spread of disease. Within the period of the game, students are paced through several generations of a civilization and must make group decisions on the maintenance of their culture. Debriefing occurs in joint sessions held immediately after the game period.

The major project of the course results in two presentations by each student. One is a final paper, researched and documented, of 20-25 pages in length, called Images of the Future. Students take a topic area and project conditions as they might be in the year 2000, when Igs 300 students will be 40 some years old. The paper is based on a careful analysis of the available data, as opposed to being an individual exercise in science fiction writing. During part of the semester, the student joins a panel of about eight of his fellows to present a precis of the major project. Five such panels are scheduled for each section, chosen from broader topics such as environment or population. Subheadings under population, for example, might include population distribution, population control methods, hunger, health care, Third World population, wealth and population, and youth and aged. Similar subtopics would be suggested under resources, where a student could do research in the future of multi-national corporations, or the future of food supplies. Under the larger heading

of work-leisure-service society, a student might probe displacements in the work force, or educating for leisure.

Another class exercise in the Futures Wheel Exercise, designed to engage students in the process of brainstorming and establishing an order of priority as consequences of technological and social change. The student comes to some understanding of how to question direct and indirect implications, and this invariably results in value discussions. Suggested topics are handed out, and students form small groups. The exercise begins with a circle in the center of the paper with an issue such as microwave ovens, or sex education in all public schools. Radiating from this wheel, first order consequences, then second and third order consequences will be developed by the students. When the activity is completed, some 40 additional wheels will be grouped about the center wheel, connected with single, double or triple lines to show the degree of relationship to the original issue. Within the wheel will appear a phrase describing the consequences which students have identified as logical and possible.

The Value Preference exercise and ensuing discussion is another major course event. By selecting one solution to specific value questions in a longer inventory of such preference questions, the student builds a profile of his own beliefs on moral and value issues. Yet another exercise-- the Relevance Tree Scenario-- wages the very personal pathways to a student's future and is useful in forecasting a sequence of events through five-year increments ending 30 years from the present. With the aid of specific questions on career preference and the types of solutions a student is willing or unwilling to confront, a blueprint for life is developed.

Study guides to the texts are distributed, and quizzes on the books are scheduled in order to keep students reading current with the discussions on the reading. Earlier years also required a journal, but the popularity of

this activity with faculty has waned considerably and has been effectively replaced by other approaches.

Outside speakers often come from Washington, D.C. and have included guests from the Brookings Institution, Exxon Corporation, U. S. Seante policy study groups, Oak Ridge National Laboratory, and local business concerns.

Faculty Procedure and Arrangements

Four sections of IGS 300 are required in every spring semester. Faculty have been typically drawn from the disciplines of English, history, political science, and environmental sciences. Alternate faculty are found in religion, foreign languages, and sociology. The role of the course captain is very important in IGS 300, owing to the great variety of events and the needs for rigorous scheduling. He is also responsible for creating workshops in an area which is just becoming popular in this country.

Again in this course, as in most of the others, it is useful to have a double period of two hours with a single period configuration for the three hours. Where possible, it is preferable to schedule all four sections for the same time of the week. One auditorium-sized room is reserved for joint sessions of all students.

As can be seen from the digest of course activities, there is heavy emphasis on library use. Generous grants in support of acquisitions in future studies books and other materials has made a reasonably good collection possible at Davis & Elkins College, particularly in the area of global implications.

The hard work of faculty in future studies has led to national presentations, thereby bringing some of the attractiveness of this growing field of inquiry back to the campus.

Some Challenges

Now that the four levels of the Integrated Sequence have been described in terms of things that work, it might be useful to summarize a few of the

interesting problems which have accompanied the undertaking.

1) The course material clearly shows that there is a lot of emphasis on the act of creativity, but almost none on the artistic product itself. Even works of literature are used to represent themes and ideas without reference to their artistic merit. Fine arts and music are largely sacrificed to ideas and relationships.

2) Despite considerable effort to the contrary, certain faculty have come to be associated with the Integrated Sequence to an extent that impedes institutionalization of the enterprise in the best and broadest sense. The aspect of institutionalization which is so important to the general morale of the campus is the full verbal support of the program by all faculty. Required courses depend on this kind of general acceptance, even though there may be differing pedagogical opinions among any given group of faculty.

3) After a decade, the faculty has become expert in its task. It does a minimum amount of good to have substance consultants visit us (with a very few exceptions) who have never tried this sort of thing, let alone who have not had a decade of experience with it. Our faculty badly needs an avenue of expression beyond this campus. Some have risen to the challenge and do appear at the national level on matters directly related to the Integrated Sequence, or to make presentations relative to one of the individual courses.

4) The polarity of liberal arts versus careerism when it reaches devisive proportions serves no educational purpose at all, as many campuses can testify. Something needs to be done to bring these two camps together in the kind of harmony that will best serve the young people of today. A core curriculum needs to assist in this task.

5) The tension that exists between interdisciplinarianism and departmentalism continues to plague any institution which tries to inaugurate interdisciplinary studies. We have accommodated the generalist on this campus. What

happens, however, if the supply of talented generalists runs low? Generalists may need additional support ane encouragement beyond the traditional rewards we have already assured them are theirs. Our experience tends to support this conclusion.

6) The need for communication and information is greater than it will be for chemistry or history, for example. Hence the need for this digest. A c llege doesn't need to explain what goes on in a Spanish course, or a course on calculus, or physical geology. It does need to explain what is happening in the Integrated Sequence and the explanations all too often get entangled in the justifications. We do not have a real commonality of language and history in academic units involved in interdisciplinary studies.

7) The amount of institutional interest and tangible resources devoted to his undertaking tends to create the impression that the College is supporting an elite faction of the faculty. While it is possible for anyone to enter the Division of Integrated Studies, it is sometimes easier to sit outside the collegial group and claim unfairness. There are some people who cannot be convinced that working within the Integrated Sequence has brought new insights to regular work within the disciplines.

8) The physical isolation of Davis & Elkins College and its remoteness from metropolitan centers makes casual visiting impossible. Mountains and winter team up to make passage to this area often unpredictable and hazardous for extended periods of time. One wonders what our program might have achieved-- over and above what successes we attribute to it-- were Davis & Elkins College located in the suburbs of Philadelphia or Washington, D. C.

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The reader is encouraged to contact the Office of the Dean of Faculty, Davis & Elkins College, Elkins, WV 26241 for additional information. Faculty are available for conferences, and we invite visits to our campus by colleagues from other institutions who might be considering programs similar to our own.